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history being seen through the study of the land itself. Written, as it is, in the first enthusiasm of study, it is an almost ideal example of the sort of book an intelligent traveler should write in any land. Both for the reader who has, and the reader who has not, seen the Holy Land, the book is welcome, a delightful source of a new sense of reality in biblical study.

S. M.

BOOKS OF SERMONS AND ADDRESSES.

One of the most interesting features of the religious publications during the year 1902 has been the character of the sermons and addresses which have appeared in book form. The primary interest of a particular year is well indicated by such publications. Some of the most important and useful works of this kind which were issued during the year that has just closed are the following: Westcott's *Words of Faith and Hope* (New York: The Macmillan Co., 1902; pp. 212; \$1.25), published after the death of the famous bishop of Durham and comprising his last words to the Christian public; Watkinson's *The Blind Spot and Other Sermons* (Chicago: F. H. Revell Co., 1902; pp. 278; \$1), in which the chief idea is to remove the partial blindness of many to the spiritual realities that lie in us and all about us; Moule's *The Old Gospel for the New Age* (Chicago: F. H. Revell Co., 1902; pp. 239; \$1), which urges anew the gospel of the cross as the permanent message of Jesus to the world; Matheson's *Times of Retirement* (Chicago: F. H. Revell Co., 1902; pp. 301; \$1.25), containing also an interesting picture of Dr. Matheson, whose devotional books have done so much to increase the higher religious emotions and to promote the higher religious thought; Jowett's *Brooks by the Traveler's Way* (New York: A. C. Armstrong & Son, 1902; pp. 216), consisting of a series of addresses which were originally published in an English newspaper, their wider interest and value securing their publication in book form; McFadyen's *The Divine Pursuit* (Chicago: F. H. Revell Co., 1902; pp. 213; \$1), a group of meditations written for special seasons of the Christian year, and worthy of a wide reading by all for the increase of religious faith and the enlargement of spiritual experience; W. B. Brown's *The Gospel of the Kingdom and the Gospel of the Church* (New York: Thomas Whittaker, 1902; pp. 218; \$1), dedicated by the author to the many friends who during the last sixty years have been associated with him in the public ministry, its main purpose being to enlarge the ideal of religion so that it shall

compass the whole of human activity and life; Hillis's *Faith and Character* (Chicago: F. H. Revell Co., 1902; pp. 134), which seeks to commend Christianity to the individual man, showing what it is to be a Christian, the obstacles to the Christian life, the needs of man met by the love of God, and the means of soul growth; Vance's *The Rise of a Soul: A Stimulus to Personal Progress and Development* (Chicago: F. H. Revell Co., 1902; pp. 241; \$1), which presents the story of the growth of the spirit through the four experiences of Vision, Shadows, Ascent, and Summit, the enabling force by which growth is achieved being the divine energy imparted to human life by Jesus Christ and his Spirit; Young's *Neglected People of the Bible* (New York: American Tract Society, 1902; 2d ed.; pp. 277), presenting a series of sketches of Old and New Testament persons of minor importance, but not without their lessons for our instruction; Deshon's *Sermons for the Ecclesiastical Year* (New York: The Catholic Book Exchange, 1902; pp. 500; \$1), a collection of sermons by an eminent Catholic priest, which are characterized by a deep religious tone and by a practical bearing on the religious life; Muzzey's *Spiritual Heroes: A Study of Some of the World's Prophets* (New York: Doubleday, Page & Co., 1902; pp. 305), dealing in a fresh and vigorous way with the significance to religious development and human civilization of Jeremiah, Buddha, Socrates, Jesus, St. Paul, Marcus Aurelius, Augustine, Mohammed, and Martin Luther; Gregg's *The Dictum of Reason on Man's Immortality* (New York: E. B. Treat & Co., 1902; pp. 73; \$0.50), setting forth with clearness and strength important philosophical reasons as well as religious for the Christian belief that immortality is an inherent element of human existence.

Two other books of a similar class, though made up of neither sermons nor addresses, may be named. The first is Professor W. D. Mackenzie's biography of his father under the title, *John Mackenzie: South African Missionary and Statesman* (New York: A. C. Armstrong & Son, 1902; pp. 564); in a true sense this work traverses the history of South Africa, especially on the side of its English political and religious relations, during the last fifty years, and is an exceedingly interesting study of the missionary effort in that important field. The other book is the third edition of Rev. Walter Elliott's *The Life of Christ* (New York: The Catholic Book Exchange, 1902; pp. 763), which has already found a wide field of usefulness among Roman Catholics, and is a religious and devotional study of the life of Christ of high value. It is profusely illustrated, which adds to its attractiveness and usefulness.